

54<sup>th</sup>. 58. 6

# A Sermon

Preached at the  
Tower of Lon-  
don, the 11. day  
of December.

~~1562~~

1562

1558

By Maister Edward  
Dering.

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1537:90

**A Sermon preached at**  
the Tower of London, by M.  
Edward Dering, the. 21. of  
December. 1569.

*Iohn. 6. 34.*

¶ Then they saide vnto him, Lord, giue vs euermore of this bread. And Iesus said vnto them. I am the bread of lyfe: he that commeth vnto me shall not hunger, and he that beleueth in me shall neuer thirst.



**W**E haue (deare-  
lie beloued in our Lords  
and Sauour Christe (we  
haue in this portion of  
Scripture to consyder:  
Fyrst, this petition or request which  
the Jewes make vnto Christe in these  
wordes: Lord giue vs euermore of this  
bread. Then, the aunswer that our Sa-  
uiour Christ maketh againe: I am the  
bread of life. &c. They request ysseth  
of certaine wordes, spoken immediatlie  
befoze, where Christe sayth: My father  
giueth vnto you from heauen the true  
bread. For the bread of God is he that  
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commeth downe from heauen, and giue  
th lyfe vnto the world . Through  
which wordes they brake out straight in  
to this prayer : O Lord giue vs alwayes  
this bread . These wordes they doe not  
utter with any good affection, or longing  
desires to be partakers of the mercies,  
which are offered vnto all in Christ Je-  
su : but rather of a distempered minde,  
drawne into contrarie desires , seeking  
by all meanes to fill themselves with  
happinesse , and yet to iest and scoffe at  
the doctrine of Christ . The thoughts of  
theyr mindes are made manifest , bothe  
by these wordes of Christ : Ye seeke me  
because you eate of the loaves and were  
filled : and also by theyr owne wordes to  
the same effect, where they say : Our fa-  
thers did eat Manna in the wilderness.  
Likewise requiring that Christ would  
so feede them still by Myracle, and then  
they would follow him. And afterward  
also, when Christe had further taught  
them that he would in no such sort feede  
them deintilie on earth , but if they  
would eate of the breade that hee  
would giue , they must renounce such  
flesh.

John. 6. 26.

John. 6. 31.



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fleshly concupiscence, crucify themselves  
vnto the woꝛlde, and be with a liuelie  
faith incorpoꝛate into his body, then  
they should eate of liuing bꝛead: as soone  
as they had heard this, they murmured  
at him, shewing that he was not the  
bꝛead that they dyd seeke foꝛ, and then  
declared what was theyꝝ scoffing spirit,  
and saide openlie: Is not this Iesus the  
sonne of Ioseph, whose father and mo-  
ther we knowe? How came he downe  
from heauen? Thus deerey beloued,  
we learne what mindes these men had  
that would so faine haue bene fed with  
the bꝛead of life. They would liue foꝛ  
euer: but they would liue as they lyst.  
They would folloꝛwe Christ: but they  
would neither hunger noꝛ thyrst. They  
would do the will of GOD: but they  
would not crucifie their affections. They  
would come vnto heauen: but they  
would not be led by Iesus the poꝛe Car-  
penters sonne. Theyꝝ carnall fancies  
beguiled them. Theyꝝ scoffing at Iesus  
Christ made theyꝝ hearts so blinde: and  
theyꝝ desire of happinesse was nothing  
but the shew of theyꝝ owne follie. Now

Iohn. 6. 4.

Iohn. 6. 28.

Hebr. 4. 12.

A. iij.

let

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let vs beware by other mens harmes.  
Let vs not fall after the same example of  
1. Cor. 2, 14. disobedience. If we bring our carnal fan-  
cies to the word of God, we shall neuer  
Iohn. 3. 4. vnderstand it. The natural man percei-  
Iohn. 4, 15. ueth not y things that are of God. Such  
grosse imaginations deceyued Nicodemus,  
that he knewe not what it was to  
be born a new. Such fancies made blind  
Mark. 16, 38 the woman of Samaria, that she knewe  
not howe to aske for the water of lyfe.  
Luk. 18. 38. Such carnall imaginations made the  
children of Zebedy to aske of our sauour  
Christ, they knew not what. Yea, all the  
Disciples of our sauour Christ, by such  
fleshy desires oftentimes vnderstode  
him not. And how much more ought we  
to take heede that haue so barren hearts,  
not watered so plentifully with Gods  
spirite: Whether shall we be led, if we  
bring vnto Gods word our sensuall ap-  
petites: Sure euē thether, whether these  
Iewes are gone before vs, to murmur  
against Christ, & despise his Crosse. Let  
vs then take heed whyle it is yet time, &  
in obedience of Gods word banish farre  
from vs our owne vnderstanding, and if  
we

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we wil be taught of the Lord God let, he  
leade into captiuitie all our owne cogi- 2. Cor. 12, 5  
tations, and seeke no better estate for the  
Gospel of God, then he himselte hath ap-  
pointed by his holy wisdom. Otherwise  
it wil surely come vpon vs, that came so  
long agoe vpon these carnall Iewes, &  
we shall haue so good liking of our owne  
delight, that we shall contemne the poore  
Galilean, and with a proude counte-  
naunce wee shall thinke much scozne,  
that the Carpenters sonne should be our  
Maister. This is the fruit that groweth  
out of mans wisdom. Here it is plain-  
lie testified in this 6. of Iohn. It is testi-  
fied in the Scribes and Pharisees, that Math. 27.  
so often scoffed at our sauiour Christ: in  
the Soldiours that vpon the Crosse had  
him in such derision: in the whole mul-  
titude of the Iewes that stroke him and  
spitte on him, and bid him areade, who Math. 26, 68  
had hurt him. Thus after that by car-  
nall reason they would needs iudge of  
Christe, they grewe more and more in  
hardnes of hart, tyll they thought it good  
wisdom to speake so great blasphemy.  
Such Gospellers there were many in  
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the primitive Church, that thought them  
selues wise in making a test of Christe.  
So Iulianus the Apostata, when the chri-  
stians asked helpe against all they iniu-  
ries, with mockes and scoffes he would  
aske why they did complaine, when the  
Galilean they Maister bade them doe  
good for euill: if any would take away  
they coate, that then they should giue  
him also they cloake. So many wicked  
Magistrates spoyled the Christians of  
they money, and would taunt them  
merely with the saying of they GOD:  
*Quod Caesaris scis, Caesari da*, Giue that  
vnto Caesar, that thou knowest is Cae-  
sars. Such Gospellers at this daye, we  
haue a great many in England, that  
laugh smoothlie in they sleeves, at they  
madnesse (as they thinke) that follow so  
earnestly the Gospell. So Saint Peter  
hath bozne witnes generally of the wic-  
ked of all ages: that they shall thinke it  
much madnesse, that other will not run  
to lyke effusion of ryot: but let them a-  
lone, that seeke willinglie to goe so farre  
astray. This is the tyme of they reioy-  
sing. The dayes of repentaunce are not  
yet

Math. 5. 49.

Prudence.

2. Pet. 4. 4.



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yet come. When they haue done with theyr mocking, themselves shall be then mocked at, and for all theyr pleasaunt sportyng, they shall be called to iudgement.

An other thing I noted vnto you in the petition of these Iewes, and that was a desyre of happinesse which they wished to come vnto: and in the middes of theyr mallice, yet an inward sighing of spirite, that they might once eate of the bread of lyfe. They pleased themselves excedinglie in fighting against Christe, and yet againe in remorse of conscience, they wished to be pertakers of eternall lyfe. And this is that sparke-ling of the grace of God, which is kindled in the heartes of all men, of which Saint Iohn sayth: That Christ lygh-teneth all men that come into this world. Caine had this light, when the burden of his sinne seemed so heauy vnto him, that it could not be pardoned. Esau had this light, when for losse of his Fathers blessing, he lysted by his voice and wept. Pharaoh had this lyght, when in remembraunce of all his plagues he cried

Iohn.1.9.

Gen.4.13.

Gen.27.38.

Exo.9.27.

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Exo. 9. 27.

Exo. 8. 19.

Math. 27. 24

Acts. 8. 13.

2. Mach. 6. 12

cried at the last: The Lord is righteous, but I and my people are wicked. The Sorcerers of Egypt, they had this light, when God confounded theyr wisdom, in a most vile creature, and they confessed before Pharaoh: This is the finger of God. Pilate had this light: when he washed his handes, and cryed before all the Jewes, That he was innocent from the blood of Christ. Simon Magus had this light, when he wondered at the signes and myzacles that were wrought by the Apostles, and would haue giuen money for the holy Ghost. The Gentyles themselves, they had all this light. Antiochus, when he wept for all the euill that he had done at Jerusalem. Iulianus, when he cried, *Vicisti Galilae*. O man of Galile, thou hast gotten the victorie. Adrian at his death, when he spake vnto himselfe, *Animula vagula, blandula, hospes comesq; corporis, quae nunc abibis in loca, nec ut soles dabis iocos, pallidula, rigida, nudula?* Brutus had this light, when the night before he was slaine, he thought he sawe a sprite that cried thus vnto him: *Ego sum tuus malus genius Brutae*

re:

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re : hodie me in Phillippis videbis . But  
what neede I (deere lie beloued) to make  
this long by examples. For your selues  
(I am sure) you can witnesse with this  
trueth. There is none of you so farre gi-  
uen ouer to vncleannesse, but I am sure  
sometime you saye with these vncleane  
Iewes : O Lord giue vs one daye the  
bread of lyfe. This is the triumph that  
vertue hath ouer vice, that wheresoeuer  
she is most hated, there she is often wis-  
shed for. And this is the great punish-  
ment that God bringeth vpon the wic-  
ked, euen as the Poet saide : *Virtutem  
ut videant, intabescantq; relictæ* : What  
though they loue not vertue, nor cannot  
lyke to follow her, yet they should pnye  
away with a longing desyre after her.  
And this I am sure it striketh deepe, and  
woundeth the conscience of the wicked.  
Though they haue set theyr heart as an  
Adamant stone, and made their face like  
flint, yet grace pierceth throughtout their  
concupiscence, and they saye sometyme,  
the way of vertue is better. There was  
nener so impure and dissolute an adulte-  
rer, but he hath saide sometime: the chaste  
body

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Leu. 5. 2.

Psal. 37. 12.

body is best. Ther was neuer so blasphemous noz vile a swearer, but somtime he hath trembled at Gods Maiestie. There was neuer man so proude & ambitious, but sometyme he remembzeth he is but earth & ashes. There was neuer such an vsurer, noz couetous wretch, but sometime he thinketh his Golde and Syluer shall canker, and the ruste of it shall be a witnesse against him. There was neuer so riotous a person, sumptuous and prodigall, but sometime he condemneth his owne doing, and sayeth with the Prophet: The vnrighteous man borroweth, and payeth not againe. And what should I say moze: There was neuer so high minded noz vaine glorious a King, but he hath sometime thought his Crowne would fall from his head, and the Crowne of righteousness was better, which was in the kingdome of heauen. And this deerey beloued, as it is in a wicked lyfe, so likewise it is in corrupt Religion. Trueth that is strongest, and ouercommeth all, in Religion forceth the enemie oftentimes to confesse her. There was neuer Papist that so magnified



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nished Merites, and talked of his works  
of Supercrogation, but oftentimes in  
his conscience he would surelie confesse:

That when he hath done all, yet he was Luk. 17. 10.

vnprofitable. There was neuer any so  
great an enimie to Faith, but when his  
conscience was touched with the græse  
of sinne, he would crie a loude: Faith a-  
lone dooth iustifie. There was neuer  
(I am sure) Papist yet so drunken, that  
made so much of all his fleshly worships,  
pinges, of Organes, and singing, of Al-  
tares and Altare-cloathes, of Franken-  
sence, and swæte smelling saucurs: of  
banners and streamers: of goodly tunes  
and melodie: of syluer crosses and chal-  
lices, but he hath saide sometime: Who  
required these thinges at our handes?

Esa. 1. 12.

Iohn. 4. 23.

The true worshippers do worshippe in  
spirite and veritie. There was neuer  
Papiste in so deepe a sleepe of Pardons  
and Purgatorie, but he hath surely sayd  
it, such weake engines can bzeake down  
but paper walles, and such colde water  
can quench but painted fyres. There  
was uener Pope noz generall Councell  
so desperatelie bent, to set by worship-  
ping

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Psal. 115, 5.

ping of Images, but they<sup>2</sup> owne hearts haue oftē cried within them: They haue mouthes and speake not, they haue eies and see not, they haue eares and heare not, they haue noses and smell not, they haue handes and touch not, they haue feet and walke not: thou shalt not bow downe to them, nor worshippe them. Thers was neuer Baptiste so blynded with the great absurditie of Transubstantiation, but sometime seeing the wine in the Challice, he hath beene afraide to say: by this and by nothing else, let my sinnes be washed, and seeing the Cake in the Priestes handes: thou alone hast redeemed me, and alone by thee I looke to be saued. This doubt ye not (dearelie beloued) is the working of the Lord, in the hearts of all his enemics. Refuse him holwe ye will in life or in Religion, you shall carie day and night a witnesse in your bzeast against your selues, and your hearts will condemne you, that cry euermore against you: the ways vnto true happinesse, is neyther by sinne nor superstition: neyther by open rebellion, nor yet by accursed Idolatry. And thus  
far

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farre out of this petition of the froward  
Iewes I haue noted vnto you, what I  
haue thought best for our common in-  
struction. The Lord graunt vs that we  
make the lyke request, but with a better  
spyzite, and pray euermore vnto him: O Iohn. 6. 34.  
Lord giue vs alwayes the bread of lyfe.

Nowe let vs consider the other parte  
which (I saide) is the aunswere of our sa-  
uiour Christ, in these wordes: I am the Iohn. 6. 35.  
bread of life, he that commeth vnto me  
shall neuer hunger, and he that beleeu-  
eth in me shall neuer thyrst. Out of  
this place (dearelie beloued) I will note  
vnto you, as the text giueth me occasion,  
these thre pointes. First, who is the  
bread of lyfe, then by what meanes he is  
eaten, and thyrstlie, what fruite com-  
meth of such sustenance. Who is this  
bread, Christ sheweth in these wordes: I  
am the bread of lyfe. By what meanes  
he is eaten, it is shewed in these wordes:  
He that commeth vnto me, He that be-  
leueth in me. What fruite commeth of  
it, it is shewed in these wordes: He shall  
neuer hunger, He shall neuer thyrst. I  
am the bread of lyfe. These wordes they  
signi-

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signifie thus much, that in Christ alone we haue life, and all confidence of salvation must be grounded on him, and on none els. Christ crucified is a continuall Sacrifice of reconciliation standing betwene God and vs, so that whatsoeuer grace, mercie, and peace is powored vpon vs by God the Father, it cometh downe through the body of Christe vpon the Crosse: and whatsoeuer ioye or comfort we can haue in being vessels of mercie, thus it is made perfect: when with a liuely faith we looke through Christ crucified, and so goe with boldnesse vnto the throne of grace. Thus Christ is called the bread of life: the swete of our soule, and nourisher vp of our consciences to a perpetuall quietnesse. This the Scriptures testifie most plentifully in all places, witnessing, that when soeuer we feele our selues hungrie, that is, Labouring and heauy loden with the burden of our sinnes, we must come vnto Christ: and he will refresh vs. From our fyrst father Adam, vntyll the last man that shal be bozne vpon earth, neuer was nor shal be one that shal finde other swete of life.



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lyfe. Adam by whose sinne we were all condemned, when hee was cast out of Paradise, that is, out of Gods fauor and the place of rest, he could not feede his soule neither with the labor of his hand, nor with the sweate of his browes, but the first feede of life he found in this promise, That the seede of the woman should treade downe the headde of the serpent. Abraham, Isaack, and Iacob, in all theyr wandring iourneies, they liued not by this, That their posteritie should be multiplied, and enioy a land that flowed with milke and hony: But this was y<sup>e</sup> bread of life that made theyr hart glad, euen the sight of Christ, and by this promise euerie one of them liued: In thy seede all the nations of the earth shalbe blessed. The lawe that came after and taught vs true obedience, we learned nothing by it, But the knowledge of our sinne, nor it wrought nothing in vs but the multiplying of our iniquitie. The lawes and ordinances, which were in meates and drinke, and carnall rites and ceremonies, they could not feede the conscience of him that did the seruice:

B.i.

the

Gen. 3, 15.

Gen. 12, 3.

&. 26. 4.

&. 28, 14.

Roma. 7, 7.

Roma. 5, 20

Hebr. 9, 9.

Heb. 10, 4.

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Gala. 3, 24.

Esa. 9, 6.

Ephe. 1, 11.

Rom. 4, 16.

Ephe. 2, 14.

Acts. 4, 22.

the Sacrifices & offerings were not such that they could giue vnto vs the fode of life : It was altogether vnpossible, that the blood of Bulles and Goates should take away sinnes, but so far the law did feede our soules, as it shut vs vp in the faith that should be reuealed, & led vs as a schoolemaister vnto Christ. The Prophets that came after, rayled vp of God to teach his people, they shewed no other marke to looke on, nor other hope to liue by, but that childe that should be bozne vnto them, And that sonne that should be giuen them, whose name was wondrous, councellor, the mighty God, the euerlasting Father, the Prince of peace, The Apostles and Euangelists now sent in these latter dayes for the worke of the ministration, To gather together the Saints, & build vp the body of Christ : they feede vs not with the fode of our owne works or well dowing, but to make our faith strong, and the promise of God sure, they tell vs : Christe is our peace, and there is no other name vnder heauen giuen vnto men, by which we shal liue, saue onely the name of Iesus Christ.

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Thus Christ is our bread of life, and if we will build our selues vpon Abraham Isaack, or Iacob, to be of theyr posteritie if we will be led by the lawe & the Prophets, by the Apostles and Euangelists, to find the food of life: if we heare Christ himselve, or will be his Disciples, then this is our Religion: Christ is the bread of life. Too too wretched haue the Preachers ben that haue called you from this bread, to feed you with theyr corrupt leauen, from this fountaine and wellspring, to their owne puddles that can hold no water. Thus they haue all done that haue ledde you any whether sauing to Christe alone, that haue taught you to pray vnto Saintes, Angels, or Archangelles, to be your mediators, that haue tolde you of iustification in your owne woorkes, that haue solde vnto you theyr Masses, as sacrifices propitiatorie for the quicke and dead, that haue bid you trust in pardons and indulgences for remission of sinnes, that haue brought you vnto the Pope, a sicke head of an ill disposed Synagoge, to hang your faith vpon his decree, that hath tolde you of generall

B.ij.

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Councels, they could not erre, but what soeuer they should decree, you should so receine it, as the holy Euāgelists. Thus haue these monsters spoken, and thus they haue deluded you, and yet they say styll: wherein haue we offended: But the Lord be praysed, that hath deliuered vs out of the kingdome of such darknes, and brought vs againe into the lyght of his Gospell. Let vs now walke in it accordingle, and confesse Chrysste alone to be the bzead of life. The second thing that I noted vnto you in this answers of our saviour Chrysst, is: how we doe eat of this bzead, and that (I saide) was shewed in these wordes: He that cometh vnto me, He that beleeueth in me. To come vnto Chrysste, to beleue in Chrysste, this is to cate Chrysste, so that we maye wel say, as S. Augustin said: *Quid parantes aut ventrem, crede & manducasti?* It is no neede to prepare tooth or bellye, beleue and thou hast eaten. But heere (deere lvs beloned) I must first admonish you that this place, nor this first Chap. of Iohn, is not meant of the Sacrament, as some popishe interpreters haue ignorantly

Augustin.  
tract. 25.  
Upon the  
first of Iohn.



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rauntly told you. The Sacrament was not yet instituted, nor any now present knowe whether he would ever ordaine any such Sacrament of his body & blood, or no: So that if he had spoken thereof, he had tolde them that, which they could not vnderstand. But this Christ doth, without all consideration, eyther of Sacrament or no Sacrament. He telleth them how and by what meanes his body can be eaten, whether it be in your inward faith, when secretlie and with your selfe you feede vpon his body, or whether it be in outward signe or Sacrament, which is a helpe of our infirmities. There is but one & the same way, neither to eate his fleshe, nor to drinke his blood: the which way plainely and expresselie here is deliuered vs by Christe, that we neede not to erre except we will. And this was Christes great mercie, to prepare the hearts of his children, that they should not be offended with any maner of vnderstanding, when they should heare in the institution of the sacrament, Take, eate, this is my body.

15. ij. dy.

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Hebr. 13.

dy. They are before well instructed, and they knowe not what to beleue. The grosse and carnall fancies of transubstantiation, could not disquiet them. They knew there was no way to eate Christ, but to come vnto him, nor to drinke his blood, but to beleue in him. And this faith was the more precious, the further of his bodely presence was remoued from them: They knew faith was the taking hold and substance of things we hoped for, and the sure apprehension and prooue of things that were not seene. So that they knewe how to fede of his body with great boldnes to lift vp their soule, and take holde of his mercie that sitteth in heauen at the right hande of his father. Whence vndoubtedly all the merites of his Passion do presently flow vpon his poore chyldren. His conflicts and agonies with sinne and condemnation, to set vs free from Gods wrath and displeasure, & all his obedience shewed here in fleshe, from his corporall, reall, and substantiall body, commeth downe vpon vs, to cloath vs with righteousness, that we may be found blameable before

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foze his father. Thus much the disciples  
wel vnderstood, and they murmured not  
at these words, This is my body. Thus  
much let vs learne out of this place a-  
gainst wee come vnto the Sacrament,  
That to come vnto Christ, & to belecue  
in Christ, that is truely to eate Christ.  
This being proued true vnto you, you  
will soone set your selues free from all  
popishe idolatrie. And how true it is,  
marke well, I beseech you, what are the  
wordes. I am sayth Christ, the breade of  
life. He that commeth vnto me, shal not  
hunger. If Christ had spoken styll pro-  
perly, according to the metaphoze, he had  
sayd thus: I am the bread of life, he that  
eateth me, shall not hunger. Now he  
himselſe hath saide: He that commeth, in  
stead of this, He that eateth, if you will  
belæue him, you must needs confesse it.  
To eate Christ, is to come vnto him. So  
in this other sentence. He that belecueth  
in me, shall not thyrst. If he had kept  
the property of speech, he had sayde thus:  
he that drinketh of me, shall not thyrst.  
In stead of, drinketh, he sayth, belecueth,  
and therefore it is mosse certayne, to

W. iij.      drinke

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Iohn. 5, 24.

Iohn. 5, 10.

Iohn. 6, 53.

Iohn. 5, 54.

Drinke of Christ, is to beleue in Christ. So that this is now an vndoubted truth, to eate Christ, to drinke Christ, to come vnto Christ, to beleue in Christ, these are al one. And who hath eares to heare and heareth not this? **W**hoose iudgement is so blind that he cannot perceiue it? Compare the sayinges of Christ in this chapter: you cannot (if you wil not) be deceived. He that beleueth in me hath euerlasting life. And after: He that eateth of this bread, hath euerlasting life. Except ye eat the flesh of the sonne of man, and drinke his blood, you haue no life in you. He that beleueth on him that sent me, hath life euerlasting. You will not come vnto me that you maye liue. **W**ho seeth it not here, to eate, to come, to beleue, is all one. Againe: He that beleueth in me, I will raise him at the last daye. And he that eateth my flesh, and drinketh my blood, I wil raise him vp at the last day. After all those sayinges of eating his flesh in deede, and drinking his blood in deede, at which the Capharnaits were offended, and diners of his Disciples so, look him, Christ saith  
then



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then vnto his Apostles ; Will you also go away? As if he should haue sayde: are these wordes so straunge , that you also will be driuen away? Vnto which Peter answered: Lord to whome shall we go, thou hast the words of eternall life, and we beleue and knowe , that thou arte Christe the Sonne of the liuing Lord. Doe heere, how Saint Peter himselte, of whose name y<sup>e</sup> Pope braggeth so much, and yet vtterlie renounceth his faith, Saint Peter (I saye) vnderstandeth, all these wordes of life, of the eating & drinking of Chyistes fleshe and his blood , he expoundeth them thus : To beleue in Chyist, and to know him to be the sonne of the lyuing God , euen as Chyist himselte had befoze taught him: The wordes that I speake are spirite and life, it is the spirite that quickeneth, the flesh profiteth nothing . If all this be not plaine enough, looke yet, and let Saint Iohn expound himselte. Vhere Chyist sayth : He that eateth my fleshe, and drinketh my blood dwelleth in me, & I in him. The same S. Iohn that wrote this, saith thus againe: VVho so confesseth that Iesus

1. Ioh. 4. 15.

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is the sonne of God, God dwelleth in him, and he in God. Whereby it is plaine, he that confesseth thus of Christ, he eateth his fleshe, & drinketh his blood. This (deerey beloued) is no new doctrine, but taught by Christ, receyued by his Apostles, witten for all ages by his holy Euangelistes, now preached to the comfort of all true Christians, and in the primitive Church beloued of all the holy Fathers. I would alledge you theyr owne sayings but that the time passeth, and you haue them plentifully set out vnto you, you maye reade them when you will. These places alleadged out of the Scriptures, one expounding another, they are the surest witnesses, to knowe the meaning of the holie Ghost. And what if here I should reason out of our Christes owne wordes to prooue, there can be no transubstantiation. He sayth for prooue, that his natural body is risen. See my handes and my feete, touch me and handle me, it is euen I. Seeing Christ will haue our senses to iudge of his body, let vs do so. See, feele, touch, taste, is it ought but bread? This argument

Luk. 24, 33.

at the Tower.

ment me thinketh is good and wel warranted by Christ himself, and it seemeth not so only to me, but S. August. thought so now eleuen hundred yere agoe. See, *De doctrina Christiana. lib. 3. cap. 16.* and there you shal find it. But y time passeth and I wil come vnto that, that I thinke you look for, & which the Pope hath made the substance of all his Masses. Christ sayth thus: Take, eate, this is my body. Math. 26, 26  
And what then? Is there any obscurity in these wordes? Is it not often & plainlie spoken, what it is to eate his body? Are not his disciples wel taught? Knew they it not long before? As it is plainlie said: This is my body: so is it not plainlie expounded, These wordes are spirite and life? No man can heere be offended, Iohn. 6, 14.  
bat he that is dull of hearing, and hath not hearkened before to the wholsome doctrine of trueth. But you will saye, why could not Christ as well haue said: this is a figure, or signe, or token of my body. I aunswere. First, these wordes are without daunger, that his Disciples should dreame of trāsubstantiation: they are so assuredlie taught before how they should

## A Sermon preached

Ephc. 5, 24.

Ephc. 2, 20.

Iohn. 15, 5.

should eate or drinke Christ. When I say, this our saviour Christ did chose to speake, to shew his great and abundant loue toward vs, that we should be so fully perswaded that he were our head, and we his members, as if his naturall and reall body, were substantially with in vs, that we should know, whatsoeuer we could wishe from his mercie to comfort vs, by this Sacrament or couenant of his mercie we should so assure our selues of it, as if we eate his verie flesh, or drinke his naturall blood. The lyke phrases or speeches are plaine and often in the Scripture: Christ is our head, and we his members, he dwelleth in vs, and we in him. He is the corner stone, and we are the building vp. He the vine, and we the boughes. His body is the meate, and we the eaters. Whose heart is so dul that is not stirred vp with these speeches? Or who vnderstandeth not by these speeches, that Christ would shew the aboundaunce of his loue toward vs, and the great boldnesse that Christ will haue vs to put in his mercie? As for transubstantiation, it is so straunge from the sence



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sence of the Scripture, that if the Pope had not been, I thinke it neuer had been thought of. And if the Councell of Lateranne had not bene, it had neuer bene named. But let vs weigh the words a little, and conferre them with these late popishe follies. Christ sayth, Take, eate, Math. 26, 26  
this is my body. But the Pope sayth, take not, eate not, sitte a farre off, and looke on, fall downe and worship. This is my body. Was not this theyr maner of preaching? Howe els could this haue bene your maner of practise, when you came to the Sacrament, or as you rather called it, the sacring of your Masse? Christ sayth: Drinke you all of this: this Math. 26, 27  
is my blood. The Pope vtterlie denieth it, and proueth it by good reason. His body (sayth he) cannot be with his blood: there is *Concomitantia*, the one foloweth the other, and therefore you shall not drinke it, yet it is his blood. Christ sayth, as oft as you do this, preach foorth the 1. Cor. 11, 26  
death of the Lord vntyll he come. The Pope sayth, that is not necessarie. If you saye Masse daylie, it skylleth little, though you preach not once in a yere.

What

## A Sermon preached

What manner of Vicar call you this man, that dispenseth his Masters doctrine thus deceitfullie? Or what hope can you haue of transubstantiation, when it hangeth vpon his credite, that dealeth thus vnfaithfullie? O (deere lie beloved) be not deceived. These things be too plaine to be dissembled. It is his owne mouth that speaketh these things, which (sayth he) cannot erre. We knowe that there is no trueth in him, and whatsoeuer he dooth, it is against Christ, and his eternall Gospel. For the words, This is my body (I trust) I haue proued it, they be not words of error, to make you beleue the thing that is not: the meaning is plaine. The bread is a warrant, and pledge vnto you, that as sure as you eate it, which is the signe: so sure your faith fasteth on all the fruites of his Passion, and the righteousness and true holines of his humaine body, couereth all your finnes befoze God his Father, and cloatheth you round about with ioye & gladnesse. These are the riches of Gods abundant graces, which make the poore penitent sinner to seeme more glorious, then

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then all the worldly treasure . This is  
the secrete Manna with which God feedeth  
his elect , that maketh the hungrie  
heart moze glad and ioyfull, then all the  
bread of Princes . These ritches they  
haue spoyled you of, that haue solde vnto  
you so deere theyr transubstantiation.  
This fode they haue taken from you,  
that haue fed you so long with a fancy of  
Christes naturall body. For the wordes,  
This is my body, are not strange. Such  
phrases in the Scripture , are euer bled  
vpon lyke occasion . In the 33. chapter of  
Gene. *Jacob* calleth his Altar, the mightie  
God of Israell : Yet the Altar was  
not God , but set vp in memorie howe  
mightelie God had preserved him . In  
the 12. of Exodus, God sayde to Moses of  
the Pascall Lambe . This is the Lordes  
Pasceouer, and yet it was not the Pasce-  
ouer , but the Sacrifice of the Lordes  
Pasceouer , when in kyllyng the fyrst  
borne in the lande of Egypt, he passed o-  
uer the houses of the children of Israell.  
In the 7. chapter of Leuiticus , where  
God giueth to Aaron , the Shoulder and  
best of the Sacrifices for his portion, he  
sayth

Gen. 24, 10.

Gene. 12, 1.

## A Sermon preached

Leuit. 7, 35.

sayth thus : This is the annointing of Aaron, yet the brest and shoulder of the beastes, were not the oyle wherewith Aaron was annointed, but a signe or token of his annointing. In the first of

Num. 6, 7.

Numerie, when God setteth forth the lawe of the Nazarites: He forbiddeth them to defyle themselves at the death of theyr father, mother, brother, sister, and addeth this clause: Because the consecration of his God is vpon his head. Yet the heaire vpon his head was not his consecration, but the signe of his consecration, In the first of Numerie, where God setteth forth the lawe of ielousie:

Num. 5, 11.

The water whereby the woman is tryed, is called often the cursed water, and yet the water was not cursed, but shewed the woman to be accursed and detestable. In the 19. of Deuteronomie,

Deut. 19, 17,

speaking of a false witnesse: Both parties are bidde to stand before the Lord. Yet he meaneth before the Priest, in whose brest was Vrim and Thummim, a liuelie representation of the Lord. In the 26. of Deuteronomie, teaching what they shall do that offer theyr first fruits,

it



## at the Tower.

It is witten : Thou shalt saye this be-  
fore the Lord. Yet he meaneth befoze Deut. 26, 5.  
the Altar, a present signe of the Lord.  
Often times in the lawe, The Arke is Deut. 31, 11.  
called the Lord God. Yet the Arke was  
not God, but a liuelle representation of  
the Lord God. In the 17. of Genesis, God  
speaketh of Circumcision: This is my co-  
uenant. Which yet God himselfe ex- Gen. 17, 10,  
and. 11.  
poundeth in the verse following, This  
is the token of my couenant. And what  
can be moze plaine then this? So Saint  
Paule sayth: The Rocke was Christ. Yet 1. Cor. 10, 3.  
Christ was not the Rocke that was in  
Horeb: but the water of the Rocke was  
the signe of Christs blood, which quen-  
cheth the thirst of all his elect and chosen.  
So saint Paule calleth Baptisme, *La-* Titus, 3, 5.  
*nacrum regenerationis*, The washing of  
the new birth: Yet the water doth not  
regenerate, but the holie Ghost. An hun-  
dredth such speeches you haue in the scrip-  
ture, where the signe hath the name of  
the thing signified. And how are you so  
bewitched, that in this one Sacrament  
of the body and blood of Christ, you can-  
not beare that phrase which is so usuall

## A Sermon preached

in the Scriptures : But so it is, Saint  
Pauls prayer hath taken effect in the  
Popish kingdome : He that is ignorant,  
1. Cor. 14. 38 let him be ignorant styll. But I hope  
(dearely beloued) better of you. God I  
trust hath lychtned you, and you doe vn-  
derstand his holy Scriptures. You will  
come in spirite and trueth to these holie  
Misteries, and you haue forsaken your  
olde leauen of all Romishe Idolatrie.  
Now a worde or two of the fruite of ea-  
ting and drinking Christ, and so I will  
make an end. To eate & drinke Christ,  
is as I haue saide, to come vnto Christ,  
to beleue in Christ, and the fruit of this  
is : He that commeth vnto him, he shall  
not hunger. Againe: And he that belee-  
ueth in him, shall not thyrst any more.  
This (dearly beloued) is y great fruite,  
that vnspeakeable benefite, that endlesse  
mercy, which they taste & eate of that la-  
bour & are loden, and come vnto Christ.  
My tongue cannot expresse it: your eares  
cannot heare it : our hearts cannot ima-  
gine it, what is the fulnesse of ioye that  
springeth out of this fountaine. To  
thyrst no moze, to be no moze an hun-  
gred

at the Tower.

gred, is to see God as he is, and to con-  
temne the world, to haue all teares wi-  
ped away from our eyes, & be no more  
sorrowfull, to haue the glorie of God to  
shine vppon vs, and no more to regarde  
the light of Sunne or Moone. This shall  
be then perfect, when Christ shall ap-  
peare in glorie and Maiestie, and wee  
shalbe cloathed with righteousness and  
immortality. Now in this body of sinne,  
this happines is tasted of, when we feele  
the spirite of adoption to crie vnto our  
spirite, Abba, Father. When the mer-  
cies of Iesus Christe do so compasse the  
inner man, that we see and feele the  
kingdome of heauen pictured in our con-  
sciences, when with a great and longing  
desire, Euen as the Hart longeth after  
the water brookes: We crie with saint  
Paule, *Cupio dissolui*, When we be tou-  
ched inwardly, & say with the saintes in  
the Reuelation: Come Lord Iesu, come  
quickly. These are the beginnings of  
those euerlasting ioies, that can neuer be  
made full, Tyl this mortalitie haue put  
on immortalitie, and this corruptible,  
incorruption. And we haue giuen into  
our

Gala. 4, 6.

Psal. 12, 51.

Phil. 1, 21.

Apoc. 2.

1. Cor. 15, 63.

## A Sermon preached

our mouthes, the songs of our triumphes:  
1. Cor. 15. 55 O death where is thy sting? O hel wher  
Apoc. 14. 3. is thy victorie? The songes of our ioye,  
Such as none can vnderstande, saue the  
hundredth and foure & forty thousand,  
that are brought from the earth. He  
that eateth of Christ to this purpose, he  
is nourished, & he that drinketh of Christ  
to this hope, he is quickned. With this  
meate and drinke, Abraham was filled,  
Gen. 12. 1. vwhen he forsooke his fathers house, his  
kindred, his countrie, to go into a lande  
that God would shew him. With this  
meate & drinke Moses was filled: when  
Exod. 1. 11. he rather chose to bee a miserable ser-  
uant among his brethren of Israel, then  
to be a mightie Prince in the court of  
Pharaoh. With this meate and drinke  
was Dauid filled, when he wished ra-  
ther to be a doore keeper in the house  
of God, then to dwel in the Pallaces of  
Princes. With this meate and drinke  
was Paule filled, when he saide: He ac-  
Phil. 3. 8. counted all the world as dung, that he  
might winne Christ. With this meate  
and drinke whosoener is filled, He wyll  
Math. 19. 19. forsake father and mother, brother and  
sister,



at the Tower.

sister, wife and children, house & lands, Luk. 14, 26.  
yea, euen his owne lyfe, and take vp his  
crosse and follow Christ. The remem-  
braunce of immortallitie that Christ shal  
giue vnto him, will make him heartilie  
to confesse, that this lyfe is but a mo-  
ment. The length of his dayes that ly-  
ueth for euer, will make him beholde his  
owne body, and saye: All flesh is grasse. Esai. 46.  
The glorie of his Maiestie that shineth  
wozld without end, vvill proue the glo-  
rie of man to be but as a flower in the  
field. It will make his hart to crie often  
within him: Lord feed vs euer with this  
bread. And sure (dearely beloued) the  
cause is some espied, why the wozld is so  
broken, with these transitory vanities:  
they neuer felt what the things are, that  
abide for euer. He neuer tasted of Christ,  
that hungreth and thyrsteth after vaine  
glorie, to become honourable in this  
wozld. He neuer tasted of Christ, that  
heapeth vp syluer and golde, and cannot  
tell for whome he gathereth it. He neuer  
tasted of Christ, that spendeth his dayes  
in wantonnesse, and hearkneth not to the  
sentence that shall be spoken vnto him:

Come

## A Sermon preached

**Luke. 16. 3.** Come, giue account of thy stewardship. He neuer tasted of Christ, that hath his eyes open to behold vanity, and seeth not Christ crucified for his sinnes. He neuer tasted of Christ, that hath his eares open to all vngodly sounds, & heareth not the Trumpet that one day shal blow aloud: Arise ye dead, & come vnto iudgement. To be shorke, he neuer tasted of Christe, that is not crucified vnto the world, and the world vnto him, so far that sin raigne not in his mortal body. The Prince neuer tasted of Christ, that putteth the glory of his court in concupiscence, in pride, in blasphemy. The noble man neuer tasted of Christ, that braggeth and boasteth of his parentage, and knoweth not that he is but dust. The Magistrate neuer tasted of Christ, that suffereth this great carding and dilling, that leaueth sin unpunished, and vertue unrewarded. The Man or Woman neuer tasted of Christ, that crieth not in spirite: O Lord thou art mine inheritance. The father of all mercie, & God of all consolation, strengthen vs with his grace, that we may taste of Christ. Amen.

FINIS.



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